


M 987 IV
May 20, 1966 - Friday


Must Remain in
Transcription Room

Something for your own benefit. Every once in a while I think you are blind. You are not attentive. You don't see things. You're not even alert. And as you probably know it is my custom, a kind of a habit, I let things ride. For some time. In order to give everybody an opportunity to do what I think they should do - or rather not necessarily the way I would do it but that they start to feel a responsibility. And they don't. And then at that time of course when I realize it is like that then something has to be done. You remember with painting it was a little difficult. Finally we made a decision. The library and the index has not been treated correctly. It has been a mess for the last four weeks. It is not long. We've had a couple of lunches there and of course at that time then we put the chairs two and two together and so forth but you see the library as a library has never been attractive. I don't know how anyone could have worked even at the index. I'm sorry that John is not here. Because there's a certain responsibility that definitely rests on him. There is a responsibility that has rested more or less for the maintenance of some of these things on Miriam and she didn't understand. Several of you have been upstairs have not made a move to do anything really to bring it back to a place where it could be made livable. And that even last week after the work and taking care of the ceiling of the front room - all the mess was left on the floor. I do not know. Sometimes you may be in a hurry but every thing was every where. Until finally this morning I cleaned it up. It is now in a fairly good state. It has to be scrubbed a little bit and of course still some painting to be done but whatever we call now furniture or belongings so that room is in the proper place and it is going to be kept that way. And from now on I will require everybody to see that things are put back in the proper place where they belong and if you don't know it and you don't know what to do - the closets are still cluttered up with junk. I have asked to select the paint -

and it has not been done. We have not as yet thrown out enough stuff that we don't need and I have asked Eve to take care of that that it is being done and she will take care that it is continued to be done in the right way. We will need someone to take care of the library because Margaret has been quite busy with her trip which will take place in another couple of weeks so it will be silly that she will start now when someone else has to take over you might say. I like to know who can do it. No, Miriam. You have not shown as yet that I can trust you for that. (Miriam: Would you need another person?) If you want to help as assistant librarian that of course is (). The cleaning - of course you are quite capable of cleaning. You clean very well when you get (). Sometimes you don't get ().

Ralph: I can do it.

Mr. Nyland: No Ralph. Margaret is going away. So are you.

Ralph: Well we both can do it because . . . no, I meant the cleaning.

Mr. Nyland: Oh, the cleaning was nothing. The main thing was to get it started and to put things in their proper place and we make a selection of what we can throw away. Who is there who feels for books? All right. Now among the four or five of you, you fight it out. See who can do it because it has to be done conscientiously. I will try to have lists and so forth made. Margaret has started to make a list. They have made some cards but they are perhaps not right yet. As you know the books cannot be taken out but they can be read in there. The girls are working on a rug for it. Maybe we need some nice easy chairs to sit in; all kind of recommendations you can make. The painting is not entirely done. Evelyn is still in charge of that and who is going to do that front room. Evelyn, who did you talk to.

Evelyn: Yes. Mr. Simiche.

Mr. Nyland: Ah. George? You will? Very good. Then you take care of that. And - you know the colors? And Rhoda - the curtains are done? (Yes) Good. And Eleanor from Boston I think will do library curtains and you the front? Other way around. You the library and the front room by Eleanor? Ya, Miriam?

Miriam: Are the curtains ()

Mr. Nyland: There will be three for three windows in front.

Priscilla here? No. Steve here? (Yes) The bags of earth - can we put them outside. I think so and cover them up. Put something on top even if it gets wet it doesn't matter so much, all right? And all the little plants by this time you can probably put them - all right let's see what we can do so that not to have the overflow in the index. The index has to be worked on so that we finish it in a fairly short time now. The library has to be built up. I want to put resumes there so that people can refer to tapes. The tapes I will still have to handle from downstairs because I don't trust you. Not as yet. And I have to keep track of it because there is too much demand on that and it varies from day to day but anybody who wishes to listen to a tape is welcome, you know that. Transcriptions. Who wishes to take charge of transcriptions. That is, such a person will have to have a few others who help her and to divide it in such a way that there are no duplications and that it is done regularly. Resumes also have to be corrected a little bit more so that I do get them more regularly. But the transcriptions are important. Because there are several meetings, part of which can be useful to me and I'm running around in circles because it is very difficult for me if I ultimately have to do it myself so I have to have some kind of helper who can delegate it to someone else. Let's see. Judith has done transcriptions. Embree has done it. Eunice has done it once in a while. Rhoda has done it. Terry can do it. Who else is there. (Drid: I can do some ()). Mr. Nyland: But it is a question of taking it down in shorthand. It is already very difficult to write it up you know. (Drid: I can take it on the typewriter from the tape). Mr. Nyland: I doubt it very much. Dave G: Ann told Terry she would help with that. Mr. Nyland: OK but who wants to take the responsibility of deciding that I can have dealings with that person and tell them that and that tape and so forth - we don't have this one - who wants to take that responsibility. Judith? Rhoda, it is better if I have someone who

is in New York. Would you like to do that Judith. Good. Then Judith will arrange with the others that certain things can be done - the tapes and so forth. All right. Let's try to work that out. I'll give you a list of the different things that will be needed. The tapes and so forth. All right? Let's try to work that out. That's as far as work together is concerned and I say I accuse you. Because you still walk around as in a sleep or like a sleep walker. And it is simply because you are still too much attached to yourself. Only when one realizes that one is mechanical that you will be able to become impartial. For the time being you have to accept yourself the way you are and not lose yourself in criticism, but you have to realize that if that I ever wants to grow, that little I has to become impartial to whatever condition you are in. And it does not mean that the little I objects to you being critical about yourself. Or that the little I objects to you contemplating or sitting. Or thinking. The only trouble is that when you go over into that kind of a form of habitual behaviour that the little I comes around every once in a while because there is something in the personality that wishes an I to exist and the little I starts sniffing around and finds you so busy attending to your own personal affairs and the kind of things you love very much because even if you are critical about yourself you love being critical and don't get away from these ideas that you are free because you're not. And when it is so strong - and it usually is - because you are asleep - that little I has no interest whatsoever and disappears and becomes dark as you remember like Firefly. How to work. How to really make it stay. How to create conditions that that little I is willing even to be fed. And what will you give as food for that I. How will you bring it. You bring the food by means of arranging something between the three centers in the first place to reduce all the little forms in which it now is interested. You reduce your thinking. You reduce your talking about that you cannot work. You will reduce your meditations. You reduce all analytical problems of trying to explain why you

are the way you are and too bad you are that way. Reduce it all to as low a possible grade as you can make it and then at the time when the thought comes which comes in your mind that you ought to work then you engage your body to help it. It is exactly the same as getting out of physical sleep. You wake up. Get out of bed. If you don't you probably will fall asleep again because it is so nice. When you have a thought that you wish to work and should work - and there is that kind of a need - immediately change your particular activity, if it is active, and if it is not active start to act. Start to walk around. Get up out of your chair. Don't allow the meditation and the thought processes and all the criticism and all the reasons and the rationalizations processes to go on. Simply give your body something to do and when it is doing something which is different from the usual way of behaviour because you have introduced that now and you have you might say disturbed your sleeping state a little, then wake up. That is try then to get your mind also on the right side of your body in order to try to make attempts to observe it. And that will produce the food for a little I. It is then as if the mind is willing and as if your body is willing and with that your feeling, your wish, which is always a little stronger than the other two because it is colored by a desire really to become free which is of a different color from ordinary nature - then there is a chance that in that kind of a unity or a dynamic relationship the little I can be fed. And that is of course the important part because I gradually has to become a master, an indicator, a guide, a help and an entity which has influence. Without criticising yourself for what it is, I will grow. Criticising your personality - I does not do it. I doesn't know about it and even doesn't want to know it. It will take whatever there is - you in your state of criticism or pity or suffering. It's all the same to I because you remain the object of observation. And as I starts to grow, then I is willing to do something about the personality. And at times will descend. You see, it will come down to earth. When there is a friend on earth. And the

friend on earth is your willing body to be active under the influence of that what is the mind telling it in as objective a sense as it can so that gradually this I will have the influence on your personality to decide what is right and what is wrong for it. That is the process. So in the first place, the non-identification rests entirely with I. Identification remains completely within your personality. And don't even try to stop it. That is the unconscious behaviour form of the three centers. They belong together, that's how they live together. I is something that is set up independently and that is very small and because of that it has to grow. It has to have food and food may not be completely so digestible because it is still mixed with an awful lot of unconsciousness but at least it has in it already a certain spark. A certain something that is a little bit more objective and gradually the little I will take out of such attempts what is objective and let the rest for the time being go. Because I will not recognize it. If there is a mixture of ten percent objectivity and 90 percent subjectivity I will only take that what is helpful for its own growth. For the rest, it is not interested. When it grows further - when it is 40, 50, 60 percent, it then - I have said several times - it wants to assure itself, that is, I itself as I, that that what has received as knowledge, as absolute data, facts, that it could be changed over into understanding. And the only way by which I can test it is to return to earth to find the friends that are there. The friends are a willing body and a willing mind and a willing solar plexus. That what is in man which is searching hoping and believing. It is Abdil. Never understood on earth and killed. But he was a friend of Beelzebub. And he was taken afterwards to a different region away from earth. This is the idea of I. Coming to wish to help. It is the crystalization of that is really the actualization of benevolence. Of the knowing that something is needed and still we ourselves because of certain influences which can reach us can start to correspond to the possibilities of developing something unnatural - as I. I return

to earth. And then - making that personality conform to the rules which prevail on a higher level. The alertness that you should have - the aliveness - the interest - the curiosity - the willingness to overcome laziness. All of that can be in time friends of I. A willingness to fight even if it is an unconscious willingness. The willingness for unity even if that is unconscious. The willingness to wish to understand how to become free. Also that is a friendly attitude. Prepare. Prepare room. In heaven. Your heaven for I. So you work.

If you try to wake up - if you change the thought or the feeling you might have into the actuality of an awareness - what takes place in you. What is it that at that time you could say that changes. Do you feel it as something that is a different manifestation. Is there something in you of a realization of a combination of a variety of factors which could become one. That is it is as if there is a different kind of taste. Is it actually an enlightening. Is it a feeling of healthier, being healthy, more healthy. More willingness to live. More aliveness. What is really the thing that - it is different for different people you know. Gradually it is possible to experience all the different possibilities of different people but what one is by ones nature determines the first kind of experience of awareness and as I say it is different for different people. That is why it is a good thing to consider it to see if you want to describe it for yourself - not for anyone else - what is it that you then take in. As an experience. As really part of your life. Of course it goes deeper than your mind. It goes to your inner life. Whatever that even might mean. How deep it goes depends on the intensity of that kind of an experience. When it's produced by a shock it probably will go deeper - a realization of -- what is it. Of lonesomeness? Of being at that moment cut off from the world. Being at that time indifferent. What is it that you have then that you could say this is it. This I now know. If I would have to write it down I would write it with my blood - in my blood. Indelibly. Upon the beginning of my soul. It is a birth you know. It is a rebirth. A renaissance. It is something that is created. Sometimes it's not easy to distinguish between a conception and an actual birth. But something is conceived and something starts to grow. And something will be born if it is fed properly. How do you look at it when it does happen - in retrospect. Are you afraid? Because it's unusual. But with such clarity that you cannot deny it. And do you wish it again. Does it take your breath away. Were you for one moment not

existing and still very much alive. Were you at such times either accidentally aware or aware by intention as a result of effort - a concentrated wish to work. Constant attempts to see it is could be experienced by you. What is it at that moment that could make you silent. That would prevent you even from breathing. That you wouldn't dare because you are afraid you might spoil it. Is it of that kind - is it that kind of a character. Is it that sacred. Or is it just passing by. Something new yes. But not of enough value. The values differ depending on the state in which you are, dependent on the results of yourself which may cause you to consider it a need for yourself. That you really then when it is a need you know you have to have it in order to complete yourself. Again and again this kind of nothingness, of not being able to live up to ordinary principles of life. That one feels that one has done something that was not becoming to one. All these thoughts and all these feelings are still unconscious. Everything of that kind that is a description still binds you and the realization of being does not want any expression. And therefore you have to look in the direction of what is really quiet in you. What could be so quiet that it would still everything around you. That from my quietness my peace of mind, peace of heart, something goes out to others that they also would be quiet because I am. And that I have in me enough strength to tell that what still wants to move a little bit that I can tell it stop. Stop now. The meaning of the stop exercise is that you freeze at that time - crystalize everything that you are then and that you realize that is me. That is me now. And that in that attempt of holding that without further disturbance with either your thoughts or whatever in ordinary life would make it move from one situation or manifestation to another that you hold onto that what then I say is frozen and that you accept and then you realize - that is me. Because for that one moment you're free from anything that might follow. You're free from anything that will be in the future and will eat you again and again. You're free then from any further

movement, habitual or otherwise. It is almost as if at such times your blood is standing still. Your breathing is standing still and every nerve and muscle of yourself is connected for one purpose - to be. In that state. It's a realization of ones being. The problem is to create that for oneself because when it is a stop as an exercise it is still someone else who tells you. The real solution to your life is that you can stop at any time. That at any time you can have that kind of freedom, that kind of acceptance of yourself - whatever it is that you are - that you accept it - that everything can stop and it wouldn't matter because you remain. The crystalization includes that what is held in check. That is an expression of life ready to be lived but upon command of ones magnetic center kept in check. If this could be the voice of something of a higher kind, that could produce in one the realization that I now am what I am and I stop by remaining what I am without interest to that what might again and again change. This is exactly where the difficulty is because I hope all the time that something else will take place and that in that sense I will grow. Of course in ordinary life that's the way I grow. But I grow regarding objectivity from a point up towards - will we call it again infinity. In any event into space. Stopping for oneself so that one stops and starts. Stopping everything else so that the self can start to manifest. Stopping it so that I can live. To your growth.

I don't know how you - how you're doing with days of austerity. I'm sure you have forgotten. And if you do remember, you remember the name. I don't know how much you have done. Let me tell you something. If you remember it was on a tape. We sent the tape, like all tapes, to Seattle and Berkeley. And then when they have a tape like that or any other tape sometimes they make some remarks on it. If you remember in that particular tape I admonished people to have a day of austerity. In the very beginning I have said once a month; at that time I said this coming week. Do you know that there were ten people in that group and that the following week all ten reported on the attempts they had made. All ten. Without exception. And it was not by agreement because they really didn't know but this is the way they look at work. Happy to get certain crumbs you might say. After all, a tape is not the same as what we have; we have meetings here. Perhaps a certain presence of body. But they're people - they wish to work and then when a tape like that comes they do and they hold onto it and they make that attempt and they report. And I tell you very interestingly what they could not do - what they could do - and how it was allowed for this and that professionally or not - that they couldn't and they couldn't stand it - they got very hungry - one of them at the end of the day he broke it and he knew it. But you see the thing that strikes me and when I hear this on a tape I get tears in my eyes. Because I love them for that. For that attempt that they make without me being there, hoping of course that I will come again sometime but in the meantime they're free. On their own. And all they have to do is to try to read and to listen to a few damn tapes sometime. And for the rest, this is their life and without any particular leadership and only what they can base on their own experience and they do that. That was 100 percent yield you might say. Children, where are we. All of you. With the advantages you have. Every evening something is there. Much too much. I know it. So that you already get sick and tired of

of having to come to a meeting because something else is more important and sometimes I don't blame you but where's your work. If you can work with coming one evening; if you can work just by coming to movements; if you can work just by coming once, maybe to music - I don't care. I don't care how often you come but do you use it. Is there actually in you that kind of unquenchable thirst. That realization that something is at stake () and that for that reason a day of austerity could be of use and is of use to them and they know afterwards and they ask how often should we do it. Of course I say not too often but there's a taste. That is something to compare. You remember some time ago we played on a Friday evening part of a tape from Berkeley. One of the men who brought out a report. I thought it was worthwhile enough even to listen to it and it was again rerecorded as it were. You see this man took things very much to heart and it was good. Every once in a while compare yourself. Not with each other. But with you - you yourself. What you believe you are. What you believe you could be. What you also believe at times that you should be and how much - how much are you willing to give up. You know it we are honest it's damned damned little. That is honest. And I don't say it in order to kind of accuse you or to hope that from now on you'll be holy and sacred. Or that you will become like a saint or a monk. Not at all. But when I said a little while ago about missing the boat without seeing what really should be done and that you love yourself constantly to sleep and that you are smug and you must know that you are. Otherwise you would work. And you'd make any kind of an attempt to find out what is work so that I can use it, that I really can grow up, that there is something in me that cries for wishing to exist. And that you shouldn't deny it. Business as usual. A little bit of this and every once in a while lip service - I'm telling it to you because I will tell you time and time again you will never satisfy me. You know that. But if you can satisfy yourself and be honest and then say, yes, I do my best, and really at the end of this day - I couldn't do any more; I couldn't have

done more; I will try tomorrow; I prepare today for tomorrow in order to grow, to meet something of a different kind of nature. Here is my ordinary life. Take it for whatever it is worth. I'm not saying that because I'm older than you are. Long, long ago I gave my life up. I have no further interest and only to wish to work with something that can exist and that can remain in existence and can remain permanent. That you must do. And then in your profession, in your personal relationships, in whatever happens to you or whatever will happen - where is that private relationship of you - your conscience - you and your God - what are you doing constantly filling yourself for that what you consider important because ordinary life is so important to get along in the world and to make friends and to have them pat you on your shoulders so that you can glow in that. That's not the kind of glow worm that I mean. That is stupidity. Still to believe it. How will you ever overcome all the influences that are without your doing or without your credit influence you. I talk about conditions in general created by this present civilization; of war making, of economics, of inflation; of bank loans on top of bank loans and taxation increasing constantly and education being sold down the river. Spiritual values - where are they. Churches, where are they. Big business, where is it. Military establishment. How much do you know. How much you are fooled constantly every day. And you don't know it because it's that finessed. It's that way that you gradually, gradually without your knowledge as if you are in a gas chamber and they let in some kind of a lethal gas and you get killed because you will be gradually disappearing without having any further desire of even wanting to live. And everything will be too much for you. This is the kind of thing that you have to consider; that is why I give you that little example of the poor people there and still they're not poor you see because they try to work and again I'm not saying that you don't work - of course we all do. A little. A little and sometimes very much. Also I know. And sometimes not knowing exactly what to do and you are at the - in a quandary.

But put that on one side of the scale and then when you are alone tonight and you sit at the edge of your bed and you contemplate and you try to remember today and how often you lost yourself and how often your little pride maybe has been hurt and how often you wish to assert yourself and how often you argue and how often you yourself wanted to stroke your vanity. How often did you think about God today. Of that what is infinity in you - heaven within you. Possibility of growing. How often did you wish - real wish - to grow out of this. These are your questions. It is your conscience; it is your aloneness; it is your time before you fall asleep - hoping that tomorrow morning you will wake up. Making up your mind maybe that today when you go to bed you will wake up really tomorrow and that then in the real sense of the word you'll see the light for the coming day and then maybe to pray, to hope. What have I done; what should I do; how can I; is it necessary and if it is necessary then I as man - I do it. Honesty. Truthfulness. Seriousness and at the same time simple. Very very simple. Work children. For your own good.